

CHRISTIAN STATESMAN

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Causes Of Secularizing Of Our Public Schools

(Continued from May, 1950 issue Christian Statesman)

The first and second causes set forth in this former issue were (1) Sectarianism and the insistence on state funds for support of parochial schools; (2) The failure to differentiate between religious training and sectarian training in our public schools.

(3) **The failure to understand and correctly interpret our American doctrine of religious liberty.** The First Amendment to the Constitution guarantees freedom of religion. Too often this is interpreted to mean freedom not to be religious only but it means as well freedom to be religious.

In reference to public school education many interpret it to mean that if any group or even an individual objects to the use of the Bible or religious instruction of any kind whatsoever, the Bible and religious instruction must be excluded in order to protect their religious freedom. Whereas, all the rights the individual or group have in the case is that their children be excused from religious teaching or exercises. Those who want their children in the schools to receive this instruction have their rights as well, nonetheless rights because they are in the majority. In addition, the State has its rights and liberty as well. And when for its own defense and welfare it chooses to give the Bible and non-sectarian religious instruction in its schools to give American youth in them an opportunity to obtain this instruction, it has a right to do so, and in doing so it does not violate the religious liberty of any of its people, Catholic, Protestant, Jew, Atheist or Agnostic.

4. The Cincinnati School Case.

In 1869 the School Board of Cincinnati passed a resolution excluding the Bible and all religious books from the schools of that city. This caused a tremendous uproar of pub-

lic sentiment against the Board's action. The case was taken into the Superior Court of Cincinnati. John D. Miner and others, the petitioners, asked the Court for a mandamus prohibiting the School Board from carrying out their action. The case was argued at great length by attorneys for the petitioners and for the Board. The history of the case shows that Catholic and Jewish leaders were chiefly responsible for the School Board's action. The Superior Court ruled for the petitioners but the School Board appealed the case to the Supreme Court of Ohio which reversed the Lower Court and upheld the action of the School Board.

The Supreme Court upheld the School Board on this ground; that the Constitution of the State placed the responsibility of setting up the public schools upon the Legislature and this body in meeting this responsibility had given local school boards the right of determining the textbooks to be used in the local schools. Consequently, the Cincinnati Board had violated no law and the Constitution of the State contained nothing with respect to the Bible in the schools of the State. But the action of the Court was widely taken as a pronouncement that it was unconstitutional to have the Bible and religion in the State's schools and the enemies of the Bible in our schools gave this mistaken interpretation publicity throughout the nation.

5. The lack of alertness, the carelessness of the Protestant leaders of America with reference to this issue.

Too long they were asleep at the switch. They did not realize the secularizing process that was going on due to the efforts of atheists and agnostics. More especially, of sec-

(Concluded on page 5)

THAT FATEFUL DECISION

The U. S. Supreme Court's decision in the McCollum school case is regarded by some outstanding leaders in the field of education, religion and law as one of the worst decisions of the Supreme Court in its entire history. Some regard it as on a par with the decision of this same high court in the Dred Scott case in 1857. In this case Chief Justice Taney undertook to settle the burning issue of human slavery. A negro slave, named Dred Scott, had been taken by his owner into the free state of Illinois from the slave state of Missouri and then into a part of the territory that is now Minnesota by which the Missouri Compromise Act enacted by Congress in 1820, had been made free territory. He was then returned by his owner to Missouri whereupon he sued to establish his freedom.

The courts of Missouri turned him down, and his case went on appeal to the U. S. Supreme Court. Chief Justice Taney, in legal language, held that Scott, a slave, was not a citizen of Missouri and his suit for freedom was dismissed for want of jurisdiction. This was all the Court was called on to decide. But this did not satisfy the Chief Justice. He was a daring man. He is said to have been the first Justice of this Court to hand down decisions in long pants instead of knee-breeches. He went further and declared the Act of 1820 unconstitutional. Unasked, the Court became legislative, thinking its function was to settle the burning issue of human slavery.

But it did not settle it. Instead, it served only to intensify the issue and was a factor in bringing on the Civil War. Within a decade of this decision a war and three amendments to the Constitution made future Dred Scotts free in Missouri Territory and everywhere else in the nation.

The decision was widely disregarded and brought disrepute upon the Court. Horace Greeley, Editor of the New York Tribune, a conservative paper, wrote that the decision deserved no more respect than if it had been made "by a majority of those congregating in any Washington Barroom."

President Lincoln declared: "Someone has to reverse this decision and we mean to reverse it." He minced no words when he wrote that the Supreme Court had diluted the doctrine of popular sovereignty "as thin as homeopathic soup that was made by boiling the shadow of a pigeon that had starved to death."

The late Chief Justice Hughes of the Supreme Court listed the Dred Scott decision as one of "three notable instances in which the Court had suffered severely from self-inflicted wounds."

In the recent McCollum school case the Supreme Court has undertaken to settle the controversy which has become a very live one, of whether the Bible and religion shall have a place in public education in our nation, or shall be excluded therefrom, thus giving us a completely secular system of public education; that is, a system from which God, the Bible, and Christianity shall be excluded. Furthermore, the declarations made in supporting opinions of the decision by the Court, if carried out logically, would result in the complete secularization of every department of our nation. All the Court had to decide in this case was whether the "release time plan" of religious education in the Champaign schools was legal. But the Court went far beyond this and granted this avowed atheist mother everything she asked for, which was that the Bible, all reference to God and all religion of every kind be excluded and the Court granted her everything she asked without any restriction or limitation. Furthermore, it made declarations which if carried out logically would result not only in secular, that is atheistic schools throughout our country, but in the secularization of our nation in its entirety.

In other words the Court undertook to settle this burning issue by a judicial pronouncement as Chief Justice Taney undertook to settle the issue of slavery in the Dred Scott decision. But it hasn't settled it. Instead it has only intensified the issue. It has produced confusion worse confounded and is being widely disregarded. It has been predicted that unless the Court quickly recovers the standing lost by the errors and vagaries in the McCollum opinion, this case will be listed by some future Hughes as number four of the Court's great "self-inflicted wounds."

It is our right and duty as citizens interested in American youth, in our public schools and nation, to expose the errors and fallacies of the Court in this case, and thus build a public sentiment that will, sooner or later, result in a reversal of this Court's ruling in this case. This method of relief has proved successful in other cases. Public criticism and public protest, the pressure of public opinion, is the legal, hopeful method of meeting this situation. In a discussion of the McCollum opinion Prof. Edwin S. Corwin, Professor of Jurisprudence of Princeton University, is quoted as saying "The Justices read newspapers as well as the Constitution."

MADISON ON RELIGIOUS LIBERTY

James Madison, fourth President of the United States, expressed a truth which needs to be emphasized in these recent days of totalitarian states and of religious persecution. To give our readers its setting. It is found in what is known as "Madison's Memorial and Remonstrance" against a bill introduced into the Legislature of Virginia "Establishing a Provision for Teachers of the Christian Religion" in that state. This was in the early days before Jefferson's famous Statute of Religious Liberty was enacted into law. The statute reads:

"That religion, or the duty which we owe to our Creator, and the manner of discharging it can be directed only by reason and conviction, not by force or violence."

In those days the Episcopal Church was the established church in Virginia, and this bill to provide for the taxing of the people of the state to provide moneys to be placed in the hands of "vestries, elders or directors of each religious society for ministers or teachers of the Gospel or the providing of places for divine worship and to none other use whatsoever."

Madison opposed the bill and his "Memorial and Remonstrance" was the means of defeating it, and soon thereafter the Episcopal Church was disestablished in Virginia.

In this Remonstrance Madison expresses a truth that is fundamental in religion; namely, that man has an obligation to God that is above any obligation he can give to the Civil Power, and by inference, at least, that the Civil Power should recognize this truth.

Madison said:

"It is the duty of every man to render to the Creator such homage, and such only as he believes to be acceptable to Him. This duty is precedent both in order of time and degree of obligation to the claims of Civil Society. Before any man can be considered as a member of Civil Society he must be considered as a subject of the Governor of the Universe; and if a member of Civil Society who enters into any subordinate association must always do it with a reservation of his duty to the general authority; much more must every man who becomes a member of any particular Civil Society, do it with a saving allegiance to the Universal Sovereign."

This is a declaration of the Sovereignty of God, the Creator, over the universe, which of course includes not only individual man but man associated with his fellow men in the Civil Society and therefore, by implication, of God's Sovereignty over nations. Also that man has an obligation to God which precedes and is above any obligation he can give to any Civil Society. This is an assertion of the fundamental principle of religious liberty. If its assertion was important in Madison's day, it is just

as important, even more so, in our day. Until within a few years ago, we thought the days of religious persecution by the State were almost at an end. But in this enlightened Twentieth Century, we have been shocked by the utter disregard of this fundamental principle of religious liberty, and the ruthless and inhuman persecution of vast numbers who for conscience' sake refused to obey the mandates of totalitarian states. Even in our own country this principle needs to be asserted and emphasized. In 1932, the Supreme Court of the United States refused naturalization to Professor Macintosh, a Canadian, because he refused to give an allegiance to this nation and government which was not subordinate to his supreme allegiance to God. This decision stood until the year 1946, when in the Girouard Naturalization Case, the Supreme Court reversed the decision of the Court in the Macintosh case and naturalized Girouard. Justice Douglas in giving the opinion of the Court in this case, said:

"The struggle for religious liberty has through the centuries been an effort to accommodate the demands of the state to the conscience of the individual. The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the state. Throughout the ages men have suffered death rather than subordinate their allegiance to God to the authority of the state. Freedom of religion guaranteed by the First Amendment is the product of that struggle."

RELIGION AND EDUCATION UNDER THE CONSTITUTION

Among the numerous books published since the U. S. Supreme Court's ruling on the McCollum school case and hearing on it, is a volume by James M. O'Neill entitled, "Religion and Education Under the Constitution." It, as the title indicates, deals largely with the real aspects of the problem. This statement is on the front page cover, "A challenging analysis of recent court decisions interpreting the historic intent of the Constitution on the separation of church and state." One chapter in the book is devoted entirely to a critical judgment of the McCollum school case, another to the Everson bus case, and other chapters in the book are related to these cases.

In dealing with the McCollum case Mr. O'Neill takes issue with the Court's interpretation of the First Amendment in its application to religion in the public schools and with reference to the relation of Church and State. He also shows the Court is in error in quoting Jefferson and Madison in support of their ruling that the Constitution prohibits religious instruction in the public schools.

Edward S. Corwin, Professor of Jurisprudence

(Continued on page 7)

THE CHRISTIAN STATESMAN*Founded in 1867*

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under Act of Congress of March 3, 1879.Acceptance for mailing at special rate of postage provided in Section
1103, Act of October 3, 1917, authorized January 17, 1921.**GLORYING IN THEIR SHAME**

As we go to press we have received from the Cleveland Press their annual publication on "Analysis of Ohio Liquor Sales for 1949" which contains some very interesting information which we give especially for our Ohio readers.

Before giving it, it should be made clear that the figures on liquor sales are for distilled spirits only and do not include sales of wine and beer. Also that the dollar sales are not the cost of the distilled spirits to the consumer inasmuch as \$42,715,679.19 of the total sales for the state of \$143,371,424.48, is wholesale which estimated at what this would cost the consumer would bring the total to over \$200,000,000. The figures given below are largely for comparison to show that liquor drinking in Ohio, and the same is true in other states, is much heavier in the cities than in the country districts and the small towns.

The purpose of the publication is said to be to "aid those engaged in the advertising and sale of alcoholic beverages in Ohio." It appears also to show that Cleveland is by all odds the heaviest drinking city in the state and therefore the most profitable area in which to advertise liquor.

The total sales of liquor (distilled spirits) in the 88 counties of the state for 1949 was \$143,371,424.48. Of this amount \$96,988,863.37 was in eight of the largest counties in the state in each of which there is a large city. These eight counties contain 55.3% of the population of the state but consumed 69.1% of the liquor consumed in the state.

In the other 80 counties of the state with 44.7% of the state population, the sales of liquor were \$43,382,861.31, 30.9% of the sales for the state. The liquor sales in Cuyahoga County, with Cleveland as the largest city of the county, were \$40,362,052.71, 28% of the sales for the entire state. This county has a population of only 18.2% of the state. A map of the United States shows that the sales of liquor in this one county (metropolitan Cleveland) were greater in 1949 than in any one of 28 states of the United States.

These facts which by no means tell the whole story, should arouse the Christian citizens and the Christian churches of the state to activity that is at least comparable to that of the liquor fraternity and their backers, in fighting this iniquitous traffic which unless checked and uprooted will be the ruin of this nation as it has been of many nations in the past.

EXPENDITURES**FOR ALCOHOLIC BEVERAGES—1949****\$8,550,000,000.**

On June 23rd the United States Department of Commerce announced that the total expenditures for alcoholic beverages in the United States amounted to \$8,550,000,000 in 1949.

This is the second successive year in which the expenditure has declined. The decrease from 1948, \$8,800,000,000, amounted to three percent. The decrease of 1948 over 1947, the year the expense reached the high water (liquor) mark, was \$840,000,000, or a decrease of almost nine percent. This raises the question of whether the expenditures for alcoholic beverages and the amount of alcoholic beverages consumed has not reached its peak. For the present at least it has and we hope for all time to come.

This decrease was due to a decrease in the sales of distilled spirits. This amounted to \$250,000,000 a decrease of 6%. The total for 1949 was \$3,650,000,000. The wine expenditures for 1949 were \$465,000,000, an increase of \$10,000,000 over 1948. The sales of beer for 1949 were \$4,435,000,000, a decrease of \$10,000,000 over 1948.

The following table shows the expenditures for distilled spirits, wine and beer and the totals for 11 years—1939 to 1949—as given by the Department of Commerce. It is well worth study. Note particularly the yearly increase in beer expenditures from 1939 to 1947.

TOTAL EXPENDITURES FOR ALCOHOLIC BEVERAGES

(Millions of dollars)

Year	Total	Distilled spirits	Wine	Beer
1939	3630	1510	210	1910
1940	3870	1675	260	1935
1941	4555	1980	325	2250
1942	5670	2685	410	2575
1943	6640	3200	415	3025
1944	7865	3850	505	3510
1945	8615	4400	495	3720
1946	9500	5060	635	3805
1947	9640	4560	525	4555
1948	8800	3900	455	4445
1949	8550	3650	465	4435

PENNSYLVANIA'S EXPENDITURES FOR ALCOHOLIC BEVERAGES IN 1949 \$764,295,420.00

Based upon figures obtained from the Pennsylvania Liquor Control Board, the total expenditures for alcoholic beverages in this State for the year 1949 totaled approximately \$764,295,000. The sales of beer for state consumption amounted to 9,151,769 barrels. The cost to consumers per barrel we estimate at \$50.00, slightly less than the estimate of the U. S. Department of Commerce for the country.

The beer sales amounted to \$457,588,450; the sales of distilled spirits and wine to \$306,706,970. The expenditures for 1948, estimated on the same basis as above, were \$740,411,000.

This shows an increase of nearly \$24,000,000 in 1949 over 1948. This increase was due to a large increase in the consumption of beer. The consumption of beer in Pennsylvania is between 25 and 26 gallons per capita which is far above the average per capita for the nation. In 1949 the average per capita consumption of beer in Pennsylvania was about nine-tenths of a barrel.

24,248 Licensed Places in Pennsylvania

From the same source we obtained the number of the establishments in Pennsylvania licensed to manufacture and sell, at wholesale and retail, alcoholic beverages as of March 30, 1950. They are as follows:

Retail liquor and beer licenses.....	21,439
Wholesale beer licenses.....	2,145
Breweries	54
Distilleries	22
State Liquor Stores (in 1949).....	588

24,248

Expenditures for Public Schools

We have just received from the Department of Public Instruction of Pennsylvania, the expenditures for the public schools of this state for the school year July 1, 1948 to June 30, 1949:

Current Expense	\$278,517,949.00
Debt Service	31,921,339.00
Capital Outlay	22,128,942.00

Total\$332,568,230.00

Compare the total cost of public schools of the state with expenditures for alcoholic beverages in the state. It is \$2.30 for booze for every \$1.00 expended in educating the youth of the state. The instruction cost (salaries of teachers, principals, superintendents, books and one or two other small items, was \$195,034,163.00 as over against \$764,295,420.00 spent for intoxicating liquors—\$3.30 for liquor for every \$1.00 paid to instruct the state's youth in her schools. And teachers and those who appreciate their services have had to wage a battle for several years to obtain even one dollar for their services for every three dollars and thirty

THE U. S. SUPREME COURT'S TRAGEDY OF ERRORS IN THE ATHEIST SCHOOL CASE

by

R. H. MARTIN, D.D., *President*
THE NATIONAL REFORM ASSOCIATION

Just off the Press

In the Foreword to this brochure the author says:

"This criticism and appraisal of the Supreme Court in the McCollum school case is undertaken with the conviction that it is a duty the author owes to American youth, to our public schools and to our nation. If this decision and the supporting opinions of the Justices are carried out logically and to the bitter end, God, the Bible and Christianity will be excluded, not only from all the public schools of our country, but from every other department of our nation's life.

To avert this impending peril of a national 'Establishment of Secularism' by judicial decree, a public sentiment must be built up which will result in a reversal of this decision. It is hoped this treatise will contribute to this end."

* * *

The author points out seven errors of the Court in this case and calls upon American citizens to help in building a public sentiment that will result in reversal of the Court's ruling.

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cents the people of the state are spending for that which breaks down everything the teachers are building up. No wonder our crime and juvenile delinquency record is rising from year to year.

CAUSES OF SECULARIZING OF OUR PUBLIC SCHOOLS

(Continued from first page)

tarians who were ready to cooperate with these atheistic elements in getting religion out of the schools, to aid them in their selfish, sectarian purposes. In fact some of them seemed to believe that the churches and their church schools could look after the religious needs of American youth and let the State confine their education to secular matters. At last they are awakening to their fearful mistake and many of them are now leading in the movement to give the Bible and religion the place they formerly had in the public schools of our country.

Activities of Southern California Branch Of The National Reform Association

Rev. Walter McCarroll, D.D., Pres.

406 S. Walnut Street

Santa Ana, Calif.

LETTERS

In November a letter to 200 members re the annual meeting November 16, 1949 in Long Beach, Calif. This carried enclosures re the observance of the Lord's Day and a proposed bill for reading the Bible in our public schools.

In January another letter re the family altar enclosing the message from the Back to God radio hour on the Family Altar.

In February a letter to 1,000 of our Prayer Supporters on National Repentance enclosing leaflets and pamphlets.

In March a letter to 200 teachers in Santa Ana public schools enclosing "Tracts for Thinkers" published by the American Tract Society.

LECTURES

A lecture on the Christian Amendment to a group of ministers of the National Association of Evangelicals in Los Angeles. January.

A lecture on the Christian Amendment before the Los Angeles County W.C.T.U. annual meeting. About 250 women present.

An address before the Cumberland Presbyterian Church Assembly in June on National Reform and the Christian Amendment. June 15.

An address on National Reform and the Christian Amendment at a Fourth of July Celebration sponsored by the Reformed Churches and Christian Reformed Churches of Southern California at Bellflower, Calif. One thousand people present.

ARTICLES

Wrote articles, several, for the Covenanter Witness, one for the Christian Statesman, one for the Union Signal, one for the United Presbyterian, and one for the Santa Ana, Register. In addition wrote letters to Fulton Lewis Jr. and William Shirer, radio commentators.

For this next year we plan to have a bill introduced into the State Legislature authorizing the reading of the Bible in the public schools of our State. Our work will center around that movement. Our Board has authorized a series of weekly broadcasts on the different phases of our work, but this is still in the embryonic stage.

NATIONAL REPENTANCE

The following letter sent to the Prayer Supporters of the Branch Association emphasized the need for national repentance:

"Our immediate objectives may be stated as follows:

We feel the need of National Repentance, beginning at the grass roots.

- 1—National repentance should manifest itself first of all in a revival of the family altar in the homes of professing Christians. It is estimated that only about 5% of those who call themselves followers of Christ have family worship. Here is where repentance must begin.
- 2—National repentance should be shown in a revival of the observance of the Lord's Day as a day of rest, of worship, and of the study of God's Word on the part of church members. This is vital to the well-being of church, community, and nation.
- 3—National repentance will be revealed by Christian citizens realizing the threat to national well-being in a program of secular education, and by a return of the Bible to its rightful place in public education.
- 4—National repentance will be revealed in an aroused indignation on the part of the organized churches against liquor advertising, against cocktail drinking and cocktail parties by church members, and against the whole iniquitous liquor traffic.
- 5—National repentance finally will express itself in deep sorrow for the failure of our nation to acknowledge God as the source of its life and the Lord Jesus Christ as the King and Ruler of nations, and in a strong determination to make such acknowledgment.

SENDS LETTER TO SANTA ANA TEACHERS To Our Educators in Santa Ana City Schools:

The National Reform Association is an organization of Christian citizens deeply concerned about the moral and spiritual foundations of community and national life.

We come to you educators with a deep appreciation of the vital importance of your work, and with a desire to be of help in directing attention to the moral and spiritual factors that are absolutely essential in preparing the rising generation for good citizenship.

We live in a time of uncertainty and confusion, men's hearts failing them for fear, and for expectation of those things which are coming on the world, and educators above all people should be able to point to guiding principles which will impart strength and stability to our youth.

The supreme need of the hour is for Christian citizens who are not ashamed to take their Chris-

tianity into every walk of life and to let it be known by word and deed that their first and supreme loyalty is to the Lord Jesus Christ as their Saviour and Lord. No denominational or sectarian labels but simply that they are followers of the Christ and are seeking to obey Him.

The Supreme Court of the United States, in a unanimous decision rendered February 29, 1892, declared "This is a Christian nation." That decision has never been reversed or cancelled. Through a false tolerance Christians have been led to surrender piece-meal their precious Christian heritage. In the name of liberty Christians have been led to surrender their liberties to non-Christian minorities that have sought and found freedom in a Christian country. It is high time to reverse this disastrous trend.

We venture to send you for your thoughtful reading two pamphlets and a leaflet, the first on Darwinism by T. Christie Innes, recently the guest speaker in the Preaching Mission in the United Presbyterian Church, the second on Communism by Robert I. Wells, and the third on Why the Bible Should Be Read in Our Public Schools. With the unanimous decision of the Supreme Court to back them Christian teachers should be unafraid to let it be known in their class rooms that they are Christians.

If you are interested in other "Tracts for Thinkers" by that distinguished educator, T. Christie Innes, we shall be glad to secure them for you.

Yours for Christian principles in Education,

Walter McCarroll, President
406 E. Walnut St.
Santa Ana, California

RELIGION AND EDUCATION UNDER THE CONSTITUTION

(Continued from page 3)

of Princeton University, has this to say of the author: "Your attack on the McCollum case decision is well developed and relentless; it is, in short, simply devastating. My congratulations."

Ray A. Billington, Professor of History in Northwestern University, says: "Within the next few years the United States acting through both national and state legislative bodies and courts, must define the precise meaning of the First Amendment as well as the relationship of the government and churches under the Amendment. That this is a highly complex question Professor O'Neill amply demonstrates by his analysis of the muddled thinking responsible for the few decisions already reached. Nor is it a question that can be ignored by anyone seriously concerned with the future of our democratic institutions.

The book is well documented. It contains 338 pages and is published by Harper and Brothers. The cost is \$4.00.

ALCOHOLISM A LEGALIZED DISEASE?

The following is taken from the July, 1950 issue of "Progress," Clinton N. Howard, Editor.

Its author is Dr. Herbert E. Eberhardt, Superintendent of the Central Union Mission of Washington, D. C. Dr. Howard says it is his considered judgment that it is the best production on this disputed issue that has been published and we agree. But we will let the production speak for itself.

IS ALCOHOLISM A DISEASE?

One of the interesting phenomena of this alcoholic problem has been the change in terminology so that the drunkard today is popularly termed 'the alcoholic'—a \$64.00 name for an old evil. We are told that the alcoholic is a sick man. That is indeed true, but it is only a half-truth. This popular conception of alcoholism as a disease has resulted, we believe, in a three-fold evil. First, it has taken away the stigma of drunkenness and given the alcoholic a sense of pride, for he is now classed along with the rheumatic, the anaemic, and the arthritic. We have actually seen them almost proudly announce to our desk clerk as they ask for accommodations, 'I am an alcoholic,' with a sense of accomplishment. This is a dangerous trend.

"If drunkenness, or alcoholism, is a disease, then we would like to compare it with other sicknesses in seven respects:

"1. It is the *only disease which we advertise* to the tune of almost 130 million dollars annually.

"2. It is the *only disease which we propagate* to the tune of 3 billion gallons of liquor consumed annually, or more than 20 gallons per man, woman, and child in the United States.

"3. It is the *only disease which we legalize* to the tune of 447,000 retail liquor permits in drug stores, groceries and wherever our women and children must go for the necessities of life.

"4. It is the *only disease which we commercialize*, the annual drink bill being close to 9 billion dollars.

"5. It is the *only disease which is voluntarily self-imposed*. Not one of the four million excessive drinkers, most of them alcoholics, in America, ever became an alcoholic without wilfully taking a drink and continuing to drink. This is not true of any other sickness.

"6. It is the *most deadly of all diseases* for it destroys, as Jesus said in Matt. 10.28, 'both soul and body in hell.' No other sickness, however malignant, can kill a man's soul.

"7. Finally, we are glad to say this is a *disease which is curable* for all who wish to escape its malignancy. Thank God, there is a remedy for this disease available to all. There is no incurable case in the sight of God."

CONTRIBUTION OF THE PUBLIC SCHOOLS TO OUR AMERICAN DEMOCRACY

The free public school system of America is one of our most treasured institutions. Its contribution to our democracy is so great and so many sided that it is difficult to set it forth in brief compass.

First of all, it is making a great and essential contribution in providing American youth with an education to fit them for the duties and responsibilities of citizenship in our democracy as well as in no small measure for the duties of life.

Two things were believed by the founding fathers essential to both: intelligence and character. Hence in addition to the three Rs, they included the Bible and moral training with religious sanctions in the schools.

Important as the public school is in any democracy, it is doubly so in ours. It has the task of Americanizing the children of many foreigners. We are a people of widely diverse origins and races. We have been fashioned out of many nations and tongues. The public school is our chief agency in assimilating these diverse peoples and moulding them into our American way of life. The remarkable degree of unity which prevails in our life and culture is due to our system of public education more than to any other factor.

The public school is our chief agency in transmitting from generation to generation our common American heritage—our liberty, freedom, republican form of government—and in developing in American youth an appreciation of this heritage and loyalty to our country.

Furthermore, these schools are making an inestimable contribution to that equality of opportunity which is essential to a democratic people. Under our system of free public education the youth of the nation in every station of life—rich and poor, high and low—are provided with an equal opportunity for an education from kindergarten through primary and secondary grades and high school. Here is a family of five or six children whose parents are poor in material possessions. In the same school district is another family with only one child, whose parents are rich in this world's goods. The children of both families attend the same school, have the same teachers, the same textbooks—an equal opportunity for an education. The rich parents with the one child pay ten or twenty times as much school tax as the poor parents with the five or six children. More than this, the children of the rich and poor parents, the children of every race and rank sit together, study together and play together in the same school. The school is thus making a great contribution toward that equality which we value so highly in our American way of life.

Still further, a universal free education contributes to national prosperity and increases the

BOOKS AND TRACTS ON NATIONAL REFORM SUBJECTS

1. **CHRISTIAN CIVIL GOVERNMENT** by Rev. David McAllister, D.D. LL.D. Revised Edition. 365 pages. Paper binding, 50 cents; cloth, 75 cents.
2. **GOD IN OUR PUBLIC SCHOOLS** by Rev. W. S. Fleming, D.D. Third Edition, 1947. 248 pages. Cloth binding, \$1.50.
3. **THE DAY.** (Christian Sabbath) by R. H. Martin, D.D., 190 pages. Fabroid cover, \$1.00.
4. **SIX STUDIES ON THE DAY** by R. H. Martin, D.D., Second Edition, 1937. Paper cover, 25 cents.
5. **THE MORMON MENACE.** Confessions of John Doyle Lee, Danite. 368 pages. Cloth, \$1.00.
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